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ABSTRACT

This paper describes the development of a course in Chicano/Latino psychology by a professor of a mixed Chicano and Anglo ethnic background at Washington State University. The course objectives include: examination of the current psychosocial literature related to Chicano/Latino populations; issues of acculturation and ethnic identity; the relationship of these variables to underutilization of psychological services; culturally appropriate counseling models and strategies for intervention; and the current sociopolitical environment including issues of racism, ethnocentrism, and political power. The professor's personal narrative portrays the academic politics, resistance, and barriers encountered in the effort to gain approval as a permanent course. These were the result of ethnocentric/racist assumptions that there was not enough literature to warrant a course in Chicano/Latino Psychology, and reflected the overall neglect and negative attitudes towards the Chicano/Latino community. Recommendations are offered for overcoming the maze of academic politics. An appendix presents course objectives, course requirements, grading/evaluation, texts, readings, and topics/assignments. (Contains 27 references.) (TD)

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Occasional Paper No. 49

Latino Studies Series

Development of a Course in Chicano/Latino Psychology: An Academic Odyssey

by Brian W. McNeill
Washington State University

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December 1999

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Washington State University

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Abstract: This paper describes the development of a course in Chicano/Latino Psychology along with the objectives, content, and activities associated with the course. In addition, I describe my 2-year odyssey in encountering and negotiating the academic politics, resistances, and barriers that were placed before me in gaining university approval to teach this course. Based on my experi - ences, I will attempt to provide recommendations for overcoming the maze of academic politics for others who wish to offer similar courses, as well as future trends in designing courses in Chi - cano/Latino Psychology.

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Dr. Brian W. McNeill is currently an Associate Professor and Director of T raining/Associate Chairperson for the Department of Educational Leadership and Counseling Psychology at Wash- ington State University. Dr. McNeill's research, teaching, and service interests are influenced by his mixed Chicano and Anglo ethnicity and include clinical supervision, the recruitment, retention, and training needs of ethnic/racial minority students in graduate psychology programs, and the role of ethnic identity in attitudes towards counseling services. He developed the first course in Chi - cano/Latino Psychology to be taught at Washington State University. Dr. McNeill resides in Moscow, Idaho with his family.

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Development of a Course in Chicano/Latino Psychology: An Academic Odyssey

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Development of a Course in Chicano/Latino Psychology: An Academic Odyssey

Introduction

When a colleague, Dr. Daniel Estrada, from the Chicano Studies program initially approached me regarding the development of a course in Chicano/Latino Psychology, I was very honored and excited. At the time, we had a significant number of Chicano/Latino students at both the undergraduate and graduate levels in such areas as Psychology, Education, Counseling, Sociology, Comparative American Cultures, and Political Science. Washington State University (WSU) was espousing support for the development of courses concerned with issues of diversity, and our College of Education, under the leadership of Dr. Bernard Oliver made significant gains in all areas of diversification of faculty, students and coursework. In addition, Eastern Washington has a Latino population of 9.5% of which the majority are of Mexican/Chicano origin. This Latino population grew by 44.6% from 1990 to 1995 compared to the overall state growth of 11.6%. WSU also has a branch campus in the Tri-Cities area (Richland, Pasco, and Kennewick) in which the adjoining county population of Latinos has now reached 36%. A course in Chicano/Latino Psychology had never been previously taught at WSU. Our intent was to offer a series of summer courses in the area of Chicano Studies with telecommunication between our main and branch campus as a precursor to an ongoing summer institute in honor of a recently deceased WSU Chicano colleague, activist, and poet, Dr. Ricardo Sanchez.

Thus the purpose of this manuscript is to describe the development of a course in Chicano/Latino Psychology along the objectives, content, and activities associated with the course. At the same time, I would be doing a disservice to colleagues who wish to develop similar courses if I did not describe the academic politics, resistances, and barriers I encountered in developing this course. While painful and frustrating, the barriers were ultimately overcome. Thus, my 2-year odyssey through the maze of academic politics is also described, and serves to illustrate the microcosm of power, politics, and influence in educational institutions.

The Course

An informal assessment of course offerings in the western region of the U.S., obtained through college catalogs and departmental descriptions, indicated that while courses such as Minority Mental Health Issues, Counseling Diverse Populations, Cross-Cultural Psychology, and Multicultural Counseling are increasingly more common in graduate level Counseling and Clinical Psychology, and Social Work programs, courses specifically addressing the needs of specific cultural groups are less common. It appears that in the western region, only a handful of courses in Asian American or African American Psychology exist, specifically, only five in the psychology or health issues of Chicano/Latino populations.

As illustrated in Appendix A, the course I developed has a number of objectives, including examination of the current psychosocial literature related to Chicano/Latino populations, issues of acculturation and ethnic identity, and the relationship of these variables to underutilization of psychological services. Culturally appropriate counseling models and strategies for intervention are also covered. In addition, perhaps most importantly (and usually most controversially), the current sociopolitical environment including issues of racism, ethnocentrism, and political power are identified and discussed. In relation to course requirements, I vary them accordingly for undergraduate versus graduate course credit since this is the only course on campus with this content. My intent is to offer advanced undergraduates the experience of a graduate seminar format, while attracting graduate students from various departments and programs. I strongly believe that as I teach this course, it is important to identify and describe my own biases and perceptions, or the "lenses" for which I view the issues involved in this course.

Thus, at the beginning of the course, I spend a few minutes talking about myself, my ethnic background, and the effects of my sense of identity on my perceptions of the world and the way these viewpoints affect the issues covered in the course. As a product of an Anglo father of Scottish/Irish descent

and a Chicana mother, I have viewed the issues of racism, discrimination, and prejudice from "both sides" so to speak. Since I have an Anglo surname, many times in my life others around me have no idea in regards to my Chicano ethnic background and I have often been exposed to the negative aspects of Anglo culture where ethnic slurs, jokes, comments, etc. are disclosed on an everyday basis without a second thought regarding their offensiveness. At the same time, when I enter a Mexican Market to buy some supplies, I am often addressed in Spanish, and not fully understanding, encountered with looks and reactions to the effect of "what is wrong with you?" My grandmother was an immigrant from Baja California Sur in Mexico who was clearly more comfortable speaking Spanish than English, despite living in the United States for most of her life. My grandfather was a Chicano from Arizona who spoke both Spanish and English with a Mexican accent. My mother was punished for speaking Spanish when she first went to school. She encountered and married my father in the great mix of cultures in Los Angeles in the 1940's and 1950's. We had large extended families on both my maternal and paternal sides and the emphasis on *familia* was common to both sides as we led our very middle class existence. My Mexican *familia* faced many of the issues confronting Latinos during this period of time in Los Angeles including discrimination, loss of Spanish language skills, self-consciousness over skin color, and identification as "Spanish" versus "Mexican." Thus, my sense of identity and perspective is formed around these experiences, growing up in the Los Angeles area, and may be very different from a first generation Chicano from the barrio in Chicago or southwest Washington.

My "lenses" or perceptions also extend to the sociopolitical context of the course in that in my view, racism directed towards Latinos is still alive and well. The variety of anti-immigration, anti-bilingual, and English only legislation originating in California, as well as other states serve as my evidence which I introduce to the class. Unfortunately, I am never lacking for examples of racism directed towards Chicanos/Latinos on both the individual and institutional level. I also emphasize that these are my perceptions as well as others, and that while others may disagree, what we most often deal with in psychology are peoples' perceptions, beliefs, and viewpoints, along with their effects on behavior, as opposed to concrete realities. This conception of reality is often difficult to initially grasp for students as they are seeking a single truth to explain complex phenomena. Many times, the initial reaction on behalf of the students is to argue that introducing a sociopolitical context is inappropriate and that psychologists should strive to be objective and neutral. Thus, I introduce a number of past genetic and environmental deficit theories and models from the history of psychology and the negative views of minorities that represent anything except objectivity and neutrality (e.g., Jensen, 1973, Glaser and Moynihan, 1963). At this point, the concept of cultural relativism is also introduced along with the ecological paradigm as espoused through the Community Psychology of Julian Rappaport (1977), whose values include respect for human diversity, the right to be different, and the belief that human problems are those of person-environment fit, rather than of incompetent people or inferior psychological and cultural environments. The History section of the recent *Chicano!* series (Galán, 1996) shown by the Public Broadcasting System also sets the stage for the sociopolitical context.

The history of Chicano Psychology is then covered including both Hispanic and Indigenous origins and practices. The elders associated with Chicano Psychology are also introduced, and of course my lectures draw primarily from the classic text, *Chicano Psychology* by Martinez and Mendoza (1984). At this point, it is usually necessary to talk a bit about terminology and self-identification. Consequently, I introduce concepts of race, ethnicity, and power as precursors to the usage of such terms as Hispanic, Latino, Chicano, La Raza, and Mestizo. Since this is a course in Chicano/Latino Psychology, I spend some time discussing the historical background demographics of the four main Latino groups within the United States. This includes Chicanos/Mexican Americans, Cuban Americans, Central Americans, and Puerto Ricans. However, given the current demographics in the state of Washington and neighboring western states, the emphasis on this course is on Chicano/Mexican American populations. A similar course located in the northeast or southeast might emphasize Puerto Rican or Cuban American populations respectively. My coverage of demographic information includes population distribution, geography, educational attainment, employment, earnings, and poverty, generational immigration, family type, size, and income, language status, educational attainment, and socioeconomic status.

Course coverage then moves to cultural characteristics and descriptors including gender roles (e.g., *machismo, marianismo*), Chicana Feminist theory, interpersonal/communication styles (e.g., *personal - ismo, confianza, simpatía*), family dynamics (e.g., *la familia, compadrazco, respeto, fatalismo*), religion/ folk beliefs (e.g., catholicism, *curanderismo*). The popular movie *Mi Familia* serves to illustrate many cultural/ethnic aspects within a sociohistorical framework, and also demonstrates various levels of acculturation and ethnic identity in the variety of characters, thus setting the stage for a discussion of these concepts. Chicano students enrolled in the class and I also find it necessary, and a little fun, to translate some of the dialogue and Chicano slang used throughout the film for other students in the class (e.g., *cabron, carnal, pachuco, gabacho,* etc.). We then turn to coverage of models of Chicano/Latino ethnic identity development while introducing and operationalizing concepts of ethnic identity, enculturation, and acculturation. Specific models of Chicano/Latino identity development by Cuellar, Arnold, and Maldonado (1995), Bernal and Knight (1993), Ruiz, (1990), and Marín, (1992), as well as more generic identity development models by Atkinson, Morton, and Sue (1982), and Phinney (1993) are covered in-depth. As the anthropologist Michael Fischer (cited in Sanchez, 1993) states in regard to ethnicity:

> Ethnicity is not something that is simply passed on from generation to generation, taught and learned; it is something dynamic, often unsuccessfully repressed or avoided. It can be potent even when not consciously taught; it is something that institutionalized teaching easily makes chauvinist, sterile, and superficial, something that emerges in full — often liberating — flower only through struggle.

The writings of Roberto Rodriguez (1997) and Richard Rodriquez (1982) illustrate Fischer 's point of view perhaps better than the usual academic theorizing on ethnicity, and hence, are required reading for the course. *The X in La Raza* represents a call for the reaffirmation of Chicano or Xicano identity which includes resistance, defiance, and reclaiming indigenous roots. In *Hunger of Memory*, author Richard Rodriquez struggles with his Mexican identity and alienation from his family, while striving for middle class assimilation which results in strong opinions against affirmative action and bilingual education. The videos *Mi Familia, Challenging Hispanic Stereotypes* (Moyers, 1994) and *Biculturalism and Acculturation among Latinos* (Cuellar, 1991) are also used to illustrate the complexity of ethnicity and ethnic identity, and serve to provide real first person accounts on issues facing Chicano/Latino people, and affecting students on an emotional level sometimes missing from academic readings. The next section of the course deals with issues of education and higher education. The article included in the reference section by Padilla et al. (1991) serves as an excellent single reference summary of these issues of bilingual education as related to the political motivations of the English only movement. For these discussions, I draw upon the dialogue between Baker (1987) and Willig (1985, 1987) and the work of Kenji Hakuta (1986) in reference to bilingual education, and Darder, Torres, and Gutiérrez (1997) for issues relevant to higher education, e.g., recruitment, retention, academic climate, etc. The educational portion of the *Chicano!* film series, along with the film *English Only in America* (Diack, 1997) supplements readings and lectures in this area.

Because I am a Counseling Psychologist, the next section of the course focuses on more applied and practice issues associated with the field of Chicano Psychology including general health care issues, e.g., psychological wellbeing, and underutilization of services, including cultural, geographical, and language barriers. We also cover various clinical issues specific to Chicano/Latino populations (e.g., *ataques de nervious, susto, mal ojo,* interventions for gang members, etc.) along with culturally appropriate models of intervention and assessment for a variety of culture specific, as well as general clinical disorders. In addition to the required readings for the course, my lecture is supplemented by the writings of Comas-Díaz (1989), Casas and Vasquez (1996), and Velásquez and Callahan (1992). Drawing from the work of Torrey (1983), I also cover many of the common factors across approaches to psychotherapy (e.g., the therapeutic relationship, a shared world view, a ritual or procedure, client expectations, etc.) and make the case that perhaps *curanderos* and counselors are not so different in their intervention strategies. In addition, the moderating effects of acculturation and/or ethnic identity and its assess-

ment in relation to clinical intervention are continually stressed, especially in regards to intelligence and personality assessment. Lecture and readings are supplemented by videos by Arredondo (1994) on *Specifics of Practice for Counseling with Latinos* and Comas-Díaz (APA, 1996) on *Ethnocultural Psychotherapy*. The text currently used for the course also includes excellent chapters covering those issues.

The final part of the course covers research issues with Chicano/Latino populations in general (e.g., sample definitions, moderating variables), especially in regards to treatment outcome or preference for ethnically similar counselors as reflected in the readings by Lopez, Lopez, and Fong (1991), Lopez and Lopez (1993), and Atkinson and Wampold (1993). Since the methodological issue in these writings deals with how preferences are assessed, I ask class members to place themselves in the role of a client in the setting of a first intake interview in order to assess the external validity of the methods that are advocated by the respective authors. Interestingly, the class variations often mirror the researchers' viewpoints, especially in terms of ethnicity or ethnic identification.

Class Response and Reactions

The initial offering of Chicano/Latino Psychology at WSU was taught in the summer of 1996. The composition of the class included myself, my Cuban-American Latina teaching assistant, four Chicanas, five Anglo males, and four Anglo females. Three students were graduate students in the areas of educational psychology, educational administration, and political science. The undergraduate students reflected a variety of majors including sociology, criminal justice, psychology, and general studies, as well as a considerable age range as most were returning part time students. Most had previous introductory coursework in general psychology, but at times it was necessary to assess peoples' knowledge of models of psychotherapy or assessment, and provide a general introduction to the issues.

However, with such a diverse class, "in vivo" examples of the variety of issues covered, played themselves out in the social microcosm of our small, intimate class. The Chicanas in class shared a variety of personal experiences with racism, pride or denial of ethnicity, changing gender roles, problems in education, interracial marriage, etc. Some of the Anglo students exhibited great difficulty in understanding some of these experiences and related topics in the course, and were never able to let go of previous ethnocentric biases in relation to stereotypes, affirmative action, and bilingual education. The majority, however, exhibited a motivation and readiness to learn, and expressed over and over their desire to know and be sensitive to a population they were currently serving or planned to serve in the future. At one point, during a highly charged discussion, an Anglo female strongly defended the artistic merit of graffiti to the rest of the class! At this point in the development of the class, I required the undergraduates to read and report on a book dealing with Chicano/Latino populations in lieu of a research literature review. Their choices reflected the depth of their commitment to learn as they sought more information regarding the plight of migrant workers, racism towards immigrants through first person accounts, and issues surrounding unequal education.

The next offering of the class occurred the following summer, but did not contain enough students to "make" because of a political refusal to allow students to register for the course, which I will discuss in the next section. The third offering of the course included seven committed students reflective of the ethnicity and viewpoints of the previous class, despite the low enrollment. These problems, as well as others, became part of my odyssey in developing this course.

Mi Odisea

At WSU, once a course is taught on a temporary basis, it must be submitted through the various channels throughout the university system to gain approval as a permanent course which can then be listed in the university catalog and taught on a regular basis. Thus, I dutifully set out to complete the necessary administrative channels in order to gain approval for my Chicano/Latino Psychology course. This process starts with the "major curriculum change form" which is accompanied by the syllabus and a rationale for the course. My chairperson and dean were highly supportive of the course as it passed through the departmental and college curriculum committees. Had I only listed the course as offered by the college of education at the graduate level at this point, I would have experienced no further problems. However, WSU had no undergraduate or grad-

uate offering of this type. Again, the majority of students in the initial offering of Chicano/Latino Psychology were undergraduates from a variety of majors. The course was crosslisted at the undergraduate level with support of Dr. Paul Wong, the chairperson of the Department of Comparative American Cultures (CAC) and again supported by my CAC colleagues. The only remaining hurdle before proceeding on the university-wide committees was a signoff by the Dean of Liberal Arts who oversees the Department of Comparative American Cultures.

Early in November, 1996, I received a copy of a memo from Dr. Wong from the Dean of the College of Liberal Arts from the Chairperson of the Department of Psychology urging the Dean to deny my course as it was basically a duplication of a graduate course offered by the Psychology Department titled "Cross-Cultural Issues in Psychology." The memo also went on to describe substantial overlap with this Psychology course. I also received a copy of the syllabus for this course in which it appeared that half of a 3-hour class period was devoted to Issues of "Hispanic Americans" with four brief readings. Other sections of the course covered general issues of assessment, acculturation, ethics, etc. I could find no specific coverage of models of Chicano/Latino ethnic identity, bilingual education, and other issues which pertain specifically to Chicano/Latino populations. There must be a mistake or misperception here, as the overlap was not even close to substantial and miles away from duplication. In fact, the "Cross-Cultural Issues in Psychology" course curiously resembled my own "Counseling Diverse Populations" course which is barely able to provide an introduction to the issues and culturally relevant counseling models for Latino, African, Asian, and Native American peoples, and which no one is trying to kill at the present time due to substantial overlap or duplication.

At first, I was dumfounded. The Chairperson of the Psychology Department during the previous year had proposed that our program join his department in a ubiquitous university "reconfiguration." He even stressed a spirit of cooperation between our two departments during this time. The Department's Clinical Psychology program had produced a number of Chicano psychologists over the years and had been cited as a "model program" for these efforts (Harris, 1997). Yet, the Chairperson had not even attempted to contact me to discuss the perceived overlap in our respective courses. His memo had been sent to the Dean of Liberal Arts, the Chair of Comparative American Cultures, the professor of "Cross Cultural Issues in Psychology" and the Director of Training for the Clinical Psychology Program. I was beginning to feel left out! I also began to feel betrayed and angry. What had happened to our sprit of cooperation? Shouldn't I have been consulted or notified somewhere along the way? It was my course that was the subject here! What was the smokescreen of "substantial overlap" and "duplication." Why could they not see the benefits and positive aspects to my course that cut across lines of politics, individual agendas, etc.? In my view, the course might be effectively used to help them to attract more Chicano/Latino students.

On Nov. 7, 1996 I sent a memo to the Dean of Liberal Arts addressing the misperceptions surrounding my course. Copies of the memo were also sent to the appropriate representatives of the Psychology Department including the Chairperson. I stressed that it was offered at both the graduate and undergraduate levels, provided in-depth coverage of issues *specific* to Chicano/Latino populations, i.e., there is indeed a literature on the psychological issues pertaining to Chicano/Latinos. I emphasized that this was an elective course that did not threaten anyone's precious "FTEs" (full time equivalent credit hours). I also expressed my puzzlement to the opposition to a course that addresses the needs of an underserved population, and my disappointment that representatives of the Psychology Department had never contacted me personally to address issues of perceived overlap between our courses.

In the meantime, Dr. Wong had arranged a meeting between Psychology department members, myself, and a new Chicana assistant professor in CAC who also had an interest in teaching Chicano/Latino Psychology and developing related coursework. The meeting started out appropriately tense and confrontational with the Psychology chairperson accusing me of "pulling the trigger" too fast on my memo. He then expressed how offended he felt by the content of my memo. My response: "At least, I sent you a copy of it!" I then expressed my offense at never being contacted regarding an assessment of the value of my own course. While I was trying to be appropriate in the presence of my Chicana colleague, I could barely control my seething anger.

Needless to say, the meeting degenerated from that moment as neither side seemed to understand the other. This was substantiated in the next memo from the Psychology department proposing that Chicano/Latino Psychology only be offered at the graduate level with an applied component such as "the experience of counseling the designated ethnic minorities" with "Cross-Cultural Issues in Psychology" or "Counseling Diverse Populations" as prerequisite courses, and offering a separate undergraduate version with no perquisites. The memo also stated that we all agreed that there was substantial overlap in our respective courses. At this point the issue of territoriality that exists between Departments of Psychology in Colleges of Liberal Arts, and Counseling, School, or Educational Psychology programs administratively housed in Colleges of Education was becoming abundantly clear.

Next memo: Nov. 20, 1996. At this time, I had to challenge the applied component as somewhat ill-conceived and impractical due to the lack of a substantial Chicano/Latino population base in Pullman, Washington (1.8%), and the requirement of clinical supervision. I also noted that we had never discussed this applied component at our previous meeting, and that the stated prerequisites would effectively prohibit enrollment by graduate students outside the clinical and counseling psychology programs on our campus. I then offered to accept the prerequisite courses with the statement "or with the consent of the instructor" added to allow students from such departments as political science or sociology to enroll, while continuing to cross list the course at the undergraduate level, (strangely with no prerequisites) to allow for flexibility, diversity within the classroom, and opportunities for all students who have an interest in the issues of Chicano/Latinos to gain access to the course. I also expressed my desire to simply leave my course alone.

Dec. 4, 1996: Memo from the Liberal Arts Dean. In this memo, the Dean cordially assured me that the questions raised regarding Chicano/Latino Psychology were essentially routine "especially when the proposal may be in the substantive domain of one of the other departments in the College of Liberal Arts." Well, at least someone was finally being honest and up front with me. I was encroaching on another department's domain even though they offered no similar course. Never mind what the domain of a department of Counseling Psychology is. Now I understood... business as usual, however, I was still highly dissatisfied. The memo also requested from me an explicit set of guidelines on which we could agree as to whether to exempt potential students from the prerequisite requirement. In my response, I delineated a few guidelines including relevance of the course to current or future academic or career goals, previous undergraduate or graduate coursework dealing with issues of diversity or diverse populations, and previous undergraduate or graduate coursework in psychology, education, or human development in which students have been exposed to general models of human behavior. Hopefully, these guidelines cover every potential student wishing to take the course.

Jan. 3, 1997: Response from the Dean. He had consulted with the Psychology Department Chairperson that we had reached a level of agreement at this point on a crosslisted course with no prerequisites at the undergraduate level, and seemingly meaningless ones at the graduate level. Although still puzzled, I could live with this agreement, and was happy that I could then pursue permanent approval of my course. Was my odyssey over at this point? Not yet!

For some strange reason, my course proposal was passed on without the Dean's signature and denied with no explanation. How this occurred is still a mystery to me. Because I did not have permanent course approval, the registrar at our Tri-Cities Branch Campus then refused to allow students to register for the course the following summer. Consequently, the course did not "make" for lack of sufficient enrollment despite university regulations allowing for a temporary course to be taught more than once. At various times during my resubmission of the course proposal, curriculum committee members found it very difficult to understand how I could offer the course at both the undergraduate and graduate levels between two departments. Repeatedly, I was told how "unusual" this proposal was despite having designated the appropriate University defined categories of "crosslist" and "conjoint" offering on my paperwork. Just when I assumed that I had jumped through all academic hoops, I received a final memo informing me that my course had been approved on a temporary basis again!

Enraged, I called the registrar's office, but soon calmed down when the assistant registrar figured out that the temporary approval was only a prerequisite to the permanent approval notification that was in the mail. Most recently, I was able to teach my Chicano/Latino Psychology course despite a low summer enrollment. I subsequently discovered that our Tri-Cities Campus registrar advertised it at 7 a.m. as opposed to the requested 7 p.m. time, and was subsequently awarded a Diversity Grant from the Office of the Provost to support the class. Muchas Gracias!

Conclusions

I often ask myself: "Would I have received the treatment reflected in my Odyssey if I had proposed a course in Advanced Psychological Assessment?" I think not. The ethnocentric/racist assumption made by others was that there was not literature to warrant a course in Chicano/Latino Psychology despite my documentation to the contrary. In my view, the barriers I encountered also demonstrated a lack of value for a course addressing the needs of Chicanos/Latinos which simply reflects the overall neglect and negative societal attitudes towards our community. Perhaps I was initially naive and overly optimistic given the University's pronouncements of the value of diversity and my African American Dean's successful efforts in this area. However, my Dean definitely took the heat and criticism for his efforts. One of my initial students attempted to put in a good word for the course in a meeting with the Dean of Liberal Arts. I was then accused of being a troublemaker.

Recommendations

While the atmosphere in Higher Education is changing in relation to issues of diversity and multiculturism, change is slow. First, one must anticipate the resistance, and check with proper people. In this case I made assumptions regarding the Psychology Department Chair who had indicated no problem in previously cross-listing a temporary summer course and appeared to believe that any course including "Psychology" in the title is under the domain of one department. Remain strong, and defiant if necessary. The academic world is full of arrogant bullies who will attempt to intimidate, use the old boy system, etc. to get their way and push their agenda, which typically does not include issues of diversity. I was told that my course would never be approved because of the Psychology Chair's reputation and close relationship with the Dean of Liberal Arts.

Finally, be ready to follow through. I was continually underestimated in this process, and given the frustrating sociopolitical climate on our campus regarding the underrepresentation of Chicanos in the student body, faculty and staff positions, etc., our Chicano students were ready to react, and subsequently protested to our University President by waking him up in the early morning at his home later in the year over these issues. I was ready to enlist their support as well if necessary.

Future Courses in Chicano/Latino Psychology

Demographics are changing as the Chicano/Latino population grows, and thus grows the need for more courses dealing with the psychological needs of this population. Because of the growing diversity within the Latino population, there will be a demand for future courses to more fully address the needs and provide in depth coverage of Cuban, Central American, and Puerto Rican populations similar to the course developed by Dr. Organista at U.C.-Berkeley (Personal Communication, January, 1998). If courses in Chicano/Latino Psychology and/or Minority Mental Health are not offered in traditional Departments of Psychology, then Colleges of Education, Social Welfare, Ethnic Studies, and Comparative American Cultures will need to fill the void. However, what message does this potential development send to the majority of future applied psychologists trained in these departments? In my view, it says that providing appropriate psychological services to Chicanos/Latinos is not important, and that as educators we do not care. Nothing could or should be further from the truth.

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Appendix A

COPSY 557/CAC 457
CHICANO/A LATINO/A PSYCHOLOGY

Instructor:	Brian McNeill, Ph.D.	Office:	365 Cleveland Hall
Phone:	(509) 335-6477	E-Mail:	mcneill@mail.wsu.edu

Course Objectives:

1. Examine the current psychosocial research and literature relevant to the mental health and psychological well being of Chicana/o Latina/o populations, including influences of acculturation, ethnic identity, and underutilization of psychological services.

2. Examine the sociopolitical issues relevant to Chicanos/Latinos.

3. Increase awareness and understanding of culturally relevant counseling models and methods of intervention.

4. Please note below the differential expectations and requirements for students who respectively wish to receive 400 or 500 level credit for this course. In essence, the course will be taught as a graduate seminar . Advanced undergraduate students will gain exposure to graduate level course content without being held to the same requirements as a graduate level student. Thus, I hope to provide undergraduate students with a graduate school type of experience which may be beneficial to your future educational choices and goals.

Course Requirements:

1. A research paper/Literature Review examining a specific issue within Chicano/a Latino/a Psychology (35%). Graduate students (500 level credit) are expected to be familiar with typical Literature Review guidelines and to provide a "graduate level" review synthesizing, conceptualizing, and critically evaluating the relevant theoretical and empirical literature in your chosen topic area. Requirements for this assignment will be "downscaled" for undergraduate students (400 level credit) who will receive specific individual guidance for research papers/projects and graded accordingly. These projects may take the form of a review of a book related to Chicana/o Latin/o populations, a term paper, research of a topical area, or other possibilities negotiated with me.

2. Midterm or Final Examination (35%). Graduate students will complete an exam consisting of essay/comprehensive exam type questions in preparation for future comprehensive exams requiring synthesis and integration of the knowledge base you acquire through this course. Undergraduate students will complete a short answer/essay type exam focused on demonstrating what you have learned over the course of the semester .

3. Course participation/involvement. (30%). All students will be required to complete weekly assigned readings prior to class and participate in class discussions, etc. Please be aware that if you do not attend class, you cannot participate and your grade may be negatively effected.

Grading/Evaluation:

Grades are assigned on a percentage basis, i.e., 93% = A, 90% = A-, 87% = B+, 83% = B, etc. Assignments are due at the beginning of the class on the day noted. I reserve the right to penalize or not accept assignments turned in after the due date. Grades of Incomplete (I) are only assigned in extreme or unusual circumstances, and in some cases may result in a penalty. Any student in this course who has a disability that prevents the fullest expression of ability should contact me personally as soon as possible so we can discuss class requirements and accommodations.

Texts:

García, J.G., and Zéa, M.C. (1997). *Psychological Interventions and Research With Latino Populations.* Allyn & Bacon: Boston.

Rodriguez, R. (1997). *The X in La Raza II.* Roberto Rodriquez: Albuquerque.

Rodriguez, R. (1982). *Hunger of memory: The Education of Richard Rodriguez.* Bantum Books: New York.

Readings:

Altarriba, J., and A.L. Santiago-Rivera. (1994). "Current perspectives on using linguistic and cultural factors in counseling the hispanic client." *Professional Psychology: Research and Practice*, 25, 388-397.

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Rogler, L.H., R.G. Malgady, G. Costantino, and R. Blumenthal. (1987). "What do culturally sensitive mental health services mean?" *American Psychologist*, 42, 565-570.

Rosado, J.W., and M.J. Elias. (1993). "Ecological and psychocultural mediators in the delivery of services for urban, culturally diverse hispanic clients." *Professional Psychology: Research and Practice*, 24, 450-459.

Sanchez, A.R., and D.R. Atkinson. (1983). "Mexican-American cultural commitment, preference for counselor ethnicity, and willingness to use counseling." *Journal of Counseling Psychology*, 30, 215-220.

Zayas, L.H., and F. Solari. (1994). "Early childhood socialization in hispanic families: Context, cultural, and practice implications." *Professional Psychology: Research and Practice*. 25, 200-206.

Week	Topic/Assignment
1	Intro to course, Sociopolitical Context, Text - Chapter 1, Film - *Chicano History Series*
2	Chicano/Latino Demographics, History
3	Family Structure, Values, Film-*Mi Familia*
4	Culture, Gender Roles Text - Chapter 2
5	Issues of Acculturation, Ethnic Identity. Two views of Identity - Rodriguez (1997, 1982), Films - *Acculturation and Biculturation in Latinos, Challenging Hispanic Stereotypes*
6	Bilingual and Higher Education Padilla et al. (1991) Films - *Chicano History Series,English Only in America?*
7	Health Care Issues, Text - Chapters 11-14, 5
8	Psychological Well Being
9	Underutilization of Psychological Services. Sanchez and Atkinson (1983), Malgady (1987) Coleman, et al. (1995).
10-11	Clinical Issues, Text - Chapters 6-10, 4, Zayas & Solari (1994)
12	Models of Intervention. Comas-Diaz and Jacobsen (1987, 1991), Rosado and Ellis (1993)
13	Culturally relevant assessment and interventions, Comas-Diaz, Arredondo: Atkinson, Casas, and Abreu (1992), Rogler, et al. (1987) Altarriba and Santiago-Rivera (1994)
14	Research Issues, Methodology: Lopez and Lopez (1993), Lopez and Fong, (1991), Atkinson and Wampold (1993)
15	Future Directions, Wrap up.